

The door opens into a small courtyard, partly protected by a wooden roof. At its farther end, in a recess in its massive wall, is a small altar. Its west wall is pierced so that the approach can be commanded. In this courtyard the daily prayers are frequently said during the warm weather. A few steps lead from this into a building of two stories, a rude little house in fact, once occupied by one of the Patriarchs, and latterly by the late Eabban Yonan, a holy man, almost a hermit, whose reputation for sanctity has extended far beyond the limits of Kurdistan.

Removing our shoes, we entered the church through a sort of porch, the lintel of which is ornamented with bas-reliefs consisting of a cross in knot-work and side ornaments of the same, very rudely executed. The threshold is elevated, and the lintel of the door only three feet four inches high, so that the worshipper must bend again before entering. It was a gloomy transition from the bright October sunshine to the dark twilight within, and even with the aid of candles the interior was only dimly seen. It consists of a nave, about thirty-four feet long, with a sanctuary, and a sacristy which also serves as the baptistery, at the east end. The nave is lofty and without seats. The worshippers stand during divine service, even the aged and infirm only rest by leaning on their cross-handled staffs. In the nave, below the screen of the sanctuary, are three altars. On one, the altar of

prayers/' the anthem books are laid; on
another, the
" altar of the Gospels," is a copy of the
Gospels wrapped
in a cloth, on which is a cross, which it is
customary to
kiss; on the third there is also a cross. A
very thick
wall separates the nave from the eastern
chamber, which
in its turn is divided unequally into two
parts. This
wall is pierced by a narrow chancel arch, and
there is a
narrow platform behind the altars of prayer,
etc., ascended